World Alliance News Letter

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LENTEN REFLECTIONS IN 1950

CHARLES W. GILKEY

PACIFIC SCHOOL

LENT IS A SEASON for *recollection*. Our best New Testament scholarship has lately stressed the fact that the gospels make it very plain why Jesus finally went up to Jerusalem. He was following in the footsteps of his predecessors the prophets, who had boldly spoken there the word God gave them for their nation: "It cannot be that a prophet perish out of Jerusalem." Jesus was appealing to his own nation, through its Passover pilgrims and above all through its religious leaders, for a decision on his own claim to speak for God and His coming Kingdom. He made this appeal, in the Triumphal Entry and the cleansing of the temple, at the high point of the Jewish religious year — the feast of the Passover: it became a crisis both for the Jewish people and for Jesus himself — what the Chinese word for "crisis" implies to be at once "danger and opportunity". The Parable of the Husbandmen shows plainly that Jesus recognized the grave danger to himself as the "beloved son" when he faced his fellow-countrymen with their treatment of God's servants the prophets, and with what we can now see to be the greatest opportunity in their history. The outcome was — Calvary.

Throughout Lent we remember and meditate on that tragic story of human blindness and pride of power in a great crisis — a crisis that has for us Christians become a divine revelation of redemption and salvation, through the love of God revealed in the life and death and resurrection of Jesus Christ our Lord.

LENT IS A SEASON for *penitence*. American newspapers, ever since President Truman announced the decision to proceed with the hydrogen bomb, have contained abundant evidence of an uneasy conscience within our own nation; a nation that has never in its history put its final trust in its military power, but rather in its liberty and its democracy — the "faith that right makes might"; but also a nation that in 1945 was the first to let loose the atomic bomb — a fact that history can hardly forget — and is now proceeding to make bombs a thousand times as destructive.

Twelve top physicists who played a major part in the development of the atomic bomb have just issued a signed statement warning that the hydrogen bomb "is no longer a weapon of war but a means of extermination of whole populations. . . . Its use would be a betrayal of all standards of morality and of Christian civilization itself." They admit that in the absence of international controls, we must go on developing the super-bomb: but they "urge that the United States, through its elected government, make a solemn declaration that we shall never use this bomb first", but only "if we or our allies were attacked by this bomb".

Meanwhile a much larger number of physical scientists, most of whom were active in the atomic energy program (1500 of them members of the Federation of American Scientists), together called upon the President to "make a fresh start, looking toward a policy which offers some real hope of breaking the present stubborn deadlock". Both groups warn us against staking our security on atomic armaments or military power alone, and call for a balanced and constructive policy toward "building a stable peace". Meanwhile Anne O'Hare McCormick, writing on the editorial page of the *New York Times* on "The Cloudy Wake of the Super-Bomb", concludes that "any observer of the quickening action of the drama must be aware that the peril of the Western World is greater today than for many centuries".

In such a crisis of "danger and opportunity", the Christian church must, like its Master, face the *nation* with a Lenten call to decision and action — and the Christian conscience must reach its own soul first and then the nation's, with a Lenten call to penitence and to prayer.

LENT IS A SEASON to make far deeper earnest with the motto on our coins: "In God We Trust." It is more than possible that once again, as on that Friday in Jerusalem, human blindness and pride of power may work their way, and our hope for world peace and human progress may go down with our boasted civilization in the darkness of black tragedy. But even then — as on that Black Friday that we now call "Good Friday" — that is not the end of everything for the redemptive purposes and the creative power of "the God and Father of our Lord Jesus Christ", in Whom we put our Christian trust. As Martin Luther once put it in two tremendous sentences that go far over the dull heads and the timid hearts of our little faith, and lead some of us to our knees at the foot of the Cross: "It is impossible for one who believes in God not to rejoice. Even if the world goes to wreck, he will be overwhelmed undismayed amid the ruins."

ITEMS OF INTEREST

WORLD ALLIANCE INSTITUTES IN CANADA AND FLORIDA

A one-day World Alliance Institute will meet at Lakeland, Florida, the middle of March. The Institute, to be held under the auspices of Florida Southern College, The Church Peace Union, and World Alliance, will have as its theme, world faith and its responsibility for the development of world community. Among the speakers at the general sessions will be Mr. Henry James Forman, author and former managing editor of *Collier's Weekly;* Mrs. Clark Stearns of Miami; Dr. Walter D. Head, president, American Council, World Alliance; and Dr. Henry A. Atkinson, general secretary, The Church Peace Union. Two commissions, drawn from the faculty of Florida Southern College and citizens of Lakeland and surrounding territories, will study two questions: (1) How to increase dynamic support for the United Nations? (2) What is the role of religion in building international peace and world order? The host for the Institute is Dr. Ludd Spivey, president of Florida Southern College.

The Canadian Branch of the World Alliance will conduct a two-day seminar in Toronto April 17-18. Subjects to be presented and studied will be:

Religious Program of Action Against War;

Organized Religion and the Struggle for Peace;

The Religious Tradition of the Western World and the Present Ideological Conflict;

Organized Religion's Responsibility:
Emigration and the Development of Backward Areas — Human Rights — Religious Liberty.

Dr. C. E. Silcox, Canadian representative of the World Alliance, will be chairman of the seminar.

"ONE GREAT HOUR OF SHARING"

The minimum request being made to American churches for assistance to the peoples of Europe and Asia for the coming year amounts to 36 million pounds of food, clothing and medical supplies, and $4,000,000 for rehabilitation and educational projects. Although personal contributions can at any time be sent directly to The Church World Service, 214 East 21st Street, New York 10, a concentrated appeal will be made on Sunday morning, March 12. Church services that day, throughout the country, will focus attention upon "One Great Hour of Sharing". Individual as well as group response to this unified and constructive effort to meet the needs of others will undoubtedly help to inspire those countries, devastated by war, with new faith and hope. Tangible evidence of our concern for human welfare as a whole will be the issue of the day — March 12, 1950.

CURRENT AFFAIRS AND MODERN EDUCATIO

During the past year, *The New York Times,* in c operation with the Board of Education of New Yo City, sponsored a nation-wide survey in regard to t teaching of current affairs in public schools. T report of the survey reveals that carefully selecte periodicals, sound films, film strips, radio and telev sion programs, and recordings are now being integra ed into progressive curricula in certain cities; ar teachers with enthusiasm for this type of work a being specially trained. However, there is still a gre gap between the compulsory study of current even and the student's realization that he is himself a pa of current affairs.

The majority of communities have done as litt in regard to organizing an attractive center for t distribution of literature on the UN, national and i ternational affairs, as they have in building a cent where youth can congenially contact the best in ar music, the theatre and literature. The solution may l that the school, itself, will be the nucleus for a renai sance in community life and form its own live cent of intelligent intercourse with the rest of the world

This *Times* survey on "Current Affairs and Mode Education" is available ($1.50) through Curre Affairs Report, The New York Times, New York 18

PILGRIMAGES PROMOTE GOOD WILL

Early this year, for the first time since the partitio ing of India, pilgrimages have been made by Moslen into Indian territory and by Hindus into Pakistan f the purpose of revisiting respective sacred shrine One of the holy places thus revered has been the tom of St. Nizam-ud-din (1256-1345) near New Delh There, both Moslems and Hindus have gathered order to pay homage to the all-embracing creed Sufism which seeks to unify all religions by preachi the oneness of God and the doctrine of tolerance. accordance with such spirit, the present pilgri have been welcomed with spontaneous friendlin wherever they have traveled. One priest, therefo has come to the decision that, should the pilgrimag go on long enough, the participants would not ha to worry about what politicians do. The people, has realized, would create their own natural a lasting peace between themselves.

The impact of such exchange visits is being f not only between Pakistan and India but betwe countries as far apart as Tibet and the United Stat The journey of Lowell Thomas to the Himalay nation, as currently reported in *Collier's Weekly,* is fact, a western concept of a pilgrimage which u mately may bring understanding between two of t most diverse ways of living in the world today.

World Alliance Proposes Moral Re-appraisal of Approaches to International Peace

The meeting of the Executive Committee of the World Alliance for International Friendship Through Religion was held in New York City at the Hotel Roosevelt on February 8th, 1950. Sixteen members were present.

One of the principal items on the agenda of the meeting was a proposal made by Dr. Henry A. Atkinson, general secretary of the World Alliance, that, in view of the present world crisis, some statement dealing with the issues involved and with their moral implications might well be made by the World Alliance.

People not only in the United States, but all over the world live in fear of another war. This fear is accentuated at present because of the sudden and terrifying development of atomic and other weapons for mass destruction. Unless something is done to stop the present race for more and more powerful weapons, unless some means can be found to direct these new forces to peaceful means instead of destructive ends, the human race faces the possibility of extinction.

Churches and religious leaders have a particular responsibility at this time. Quotations from Catholic, Protestant and Jewish forces show that all of these great religious faiths are not only opposed to war, but support the judgment that by open discussion and meeting of minds lasting agreement can be reached.

Many religious people feel that every effort should be made to bring the nations of the world into conference with a dual hope and expectation: not only that effective agreements can be reached as to the non-use of the new weapons, but also that an effective plan can be worked out for a progressive reduction of armaments of all kinds. If this could be done a great load would be lifted from the hearts of the world's people. The savings which would result could be utilized to raise the standard of living and provide better facilities for education and improved health for all peoples, particularly those of the backward areas.

The World Alliance Executive Committee voted to take immediate steps to formulate a statement that would contribute to the solution of present and acute international problems based on the following points:

1. A strong affirmation of our faith in our country and the democratic way of life. Democracy has allowed itself to be put on the defensive. A strong case should be made for a positive approach.

2. Full recognition of the responsibility of government to protect the lives, liberties and property of its citizens from disorders within and aggression from without the nation.

3. Through the charter of the United Nations all the governments are committed to a program which recognizes their responsibility to use armed force only in the common interest of all. Provision is made to establish ultimately an international police force. Until these pledges have been implemented, it will be necessary for each nation to depend upon its own army, navy and air force for this protection.

4. Following every modern war there has been a definite increase in the size and the overwhelming destructive force of the new implements of warfare. Today the churches, synagogues, temples, and their people join with scientists, economists, and others, in the fear that hangs like a dark destiny over the world. We are faced not only with the danger of war — but a war which can only end in widespread devastation if not total destruction.

5. The creation of the atom bomb changed the world course of conflict. Now we are threatened with the hydrogen bomb and other weapons of equal fearsomeness, thousands of times more powerful and devastating. With each new weapon of annihilation our margin of time for decision diminishes.

6. It was not many years ago that civilized nations agreed in a protest against the bombing of "open cities". Any war that starts today will begin with what was repugnant and considered utterly immoral and sinful a few short years ago.

7. Since the close of the war spokesmen of leading religious bodies — Catholic, Protestant and Jewish — have not only expressed a will for peace, but have made concrete practical proposals for ending the deepening crisis and increasing tension in international affairs. They have called for negotiation of the outstanding differences between the United States and the Soviet Union, to end the disastrous armament race by securing total or partial disarmament, to end the fear and war hysteria, and to reject as misleading and dangerous the doctrine that war is inevitable.

A committee consisting of Rev. Edward C. Boynton, Mrs. Ann Brady, Mr. Richard Fagley, Rabbi William Rosenblum, Mrs. William D. Sporborg, Mr. J. R. Tiffany, Dr. Walter D. Head, Mr. John R. Inman, and Dr. A. William Loos, was appointed to draw up the statement and explore ways of using it most effectively.

FOCUS *on the Churches' Work for World Order*

THE MORAL CRUSADE FOR PEACE

The peoples of the world are demanding "a new approach" to the international tensions bedeviling mankind. Since Senator Brien McMahon made his dramatic proposal for a "moral crusade for peace", a groundswell of response has been rising across the United States and also in other countries. Educators, religious leaders, social and natural scientists, and some publicists have joined their voices with statesmen. They have underlined not only the increasing danger of war; they are also insistently urging that bold, creative new efforts be initiated immediately to find a constructive way out of the present impasse.

Most competent leaders realize that a new approach must be realistic. It must stem from a deep conviction that the United States must assert moral leadership, not merely from a haunting sense of impending disaster. That is to say, we must take the lead through a strong sense of responsibility, not from fear or funk.

The rapid development of the hydrogen bomb and other means of mass destruction lead us to urge President Truman to make an immediate fresh effort, through the United Nations, to secure an agreement for the control of these weapons and of conventional armaments.

Negotiations will be difficult. The Soviet Union and its satellites, and the United States and the nations cooperating with it, have hardened in their positions on almost all political subjects. Nevertheless, because of the dangers which the situation presents, the United States should make another strong effort at this time through the United Nations to secure agreement for the control of all weapons of mass destruction.

Many expert authorities today claim that there can be no valid distinction between weapons of mass destruction and conventional weapons and that all phases of the armament problem must be dealt with at the same time. It may also be true that the armament problem cannot be dealt with apart from an effort to explore the possibility of political settlement.

We have no illusion as to the difficulty of a new approach. It will necessitate high statesmanship, equipped with patience and imagination. There must be no sacrifice of the principles of the Charter, nor of the well-being of any nation, in the effort to secure an agreement. Nevertheless, the effort must be made.

—AMERICAN ASSOCIATION FOR THE UNITED NATIONS

* * *

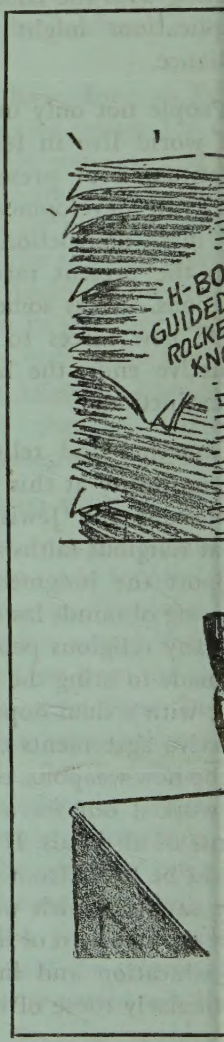
Tremendous new energies have been released to mankind. The basic issue now is: Will these energi be used for destruction and possible disaster f humankind, or will they be used constructively?

In view of the moral leadership the world propet expects of us, I can see much merit in accompanyi proposals such as these with the kind of challen suggested by Senator McMahon — a challenge to t rest of the world to join with us in devoting a major part of what would otherwise be spent on armaments to constructive uses to improve the lot of people everywhere, channeling as much of it as possible through the UN.

Federation of American Scientists
—Hugh C. Wolfe, Chairman

* * *

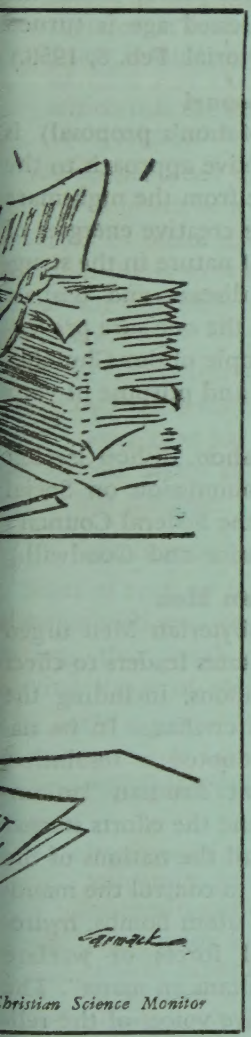
Forces of religion in this country have tremendous potential power. The graph used in this article indicates that 79.6 million American people — more than half the population in this country — are members of religious bodies. Most people of religious conviction would agree with the recent statement of *The Christian Century* that "religion is responsible for the character of civilization". In view of this imperative, must not the religious forces of this country and of the world find new ways to carry into effective action their moral responsibility at this critical time?



There is no special Christian quality in the illusion that the power of the human will is more potent agai the inexorable forces of history than it is. Nations not have the moral resource to risk destruction. they are not without moral resource. We must exp the moral possibilities within this situation to full. The church must give this matter prayerful c mon counsel and help to guide the conscience of nation.

—REINHOLD NIEB

During the past weeks many groups representing a cross section of leadership in this country have tried to emphasize the moral responsibility of the United States. Senators McMahon and Tydings have spoken with boldness as they called upon American people to assert their moral leadership. Groups of scientists have pointed out the moral responsibility of the United States and all of its citizens in resting their future security solely on the use of force. Various religious groups similarly have interpreted timeless ethical principles in terms of the contemporary world situation.



Prophetic religion has always insisted that man has moral freedom. That is, within certain limits man is not merely a creature of circumstances but has to some degree the power to control his destiny. Ethical religion, to be sure, does not blink the fury, brutalism, and the forces of satanic malignancy which have been loosed in our day. Men and women of religious faith, however, do not allow themselves to feel helpless within the tragic pattern of our era. They insist that war is never inevitable. They sturdily maintain that wars are man made and that world peace can also be built by man. They agree with a contemporary leader that "world peace can be achieved and the human race has no valid excuse for not proceeding to its achievement".

We challenge the false beliefs now so widely held that war is inevitable, that atomic massacres are justified and cannot be avoided, and the tragic world trust in armed might. . . .

Man is putting himself in a place which belongs only to God. We believe that neither capitalism, socialism, nor communism is sufficient. We call upon all Christians to strive after a responsible society in which neither freedom nor justice will be destroyed.

We call upon all men to press upon the nations to turn from war and live. We warn against the present trends in world opinion.

Peace will not be coerced through the hydrogen bomb or any other weapon. Peace can only be built on foundations of justice, mutual trust, and good will.

—Australian Council, World Council of Churches
(as reported in *The Christian Science Monitor.*)

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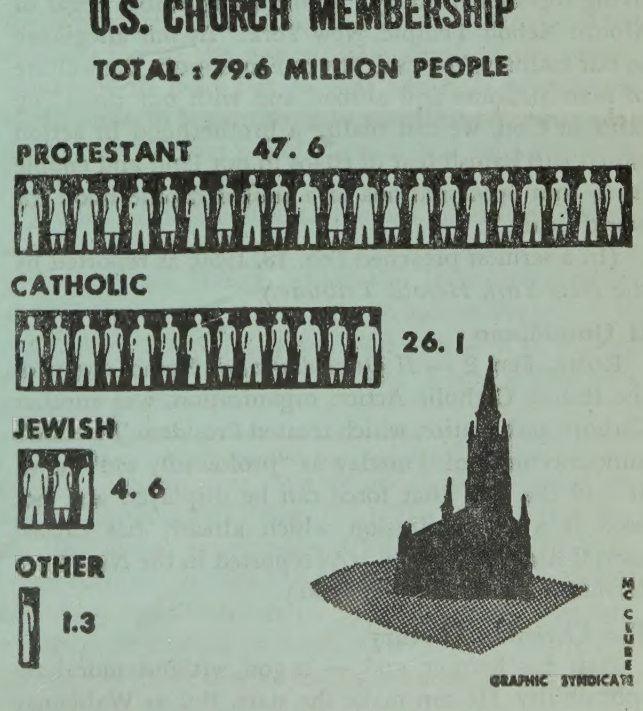
Lasting peace can be built only by the application of moral principles. This conviction is basic in all the prophetic religions. We therefore believe that the vast new energies being released by the men of science must be controlled and channeled for the benefit of mankind, not his destruction. Religious groups can take leadership in two endeavors:

1. *To develop new approaches and more effective techniques to attain world order.* We must — "in good faith" — initiate any number of experimental projects in a determined and patient effort to institute both freedom and order in the world. The many "bold" proposals, growing out of the deep concern of the American people for peace as expressed by various national leaders, should be unremittingly explored. Every morally sound proposal has merit in the struggle for peace. The development of a climate in which daring, creative proposals can be initiated and can flourish, is one of religion's major tasks.

2. *To explore realistically, with renewed hope and determination, every possible approach to a workable understanding between East and West.* Negotiations must be continued tenaciously to secure agreement on control of all armaments, to develop trade relations, and to conclude peace treaties. To exclude the possibility of negotiation is to forfeit hope for peace. Religion must constantly stimulate the process of reconciliation.



ON THE RELIGIOUS FRONT

COMMENTS ON THE HYDROGEN BOMB

L'Osservatore Romano

ROME, FEB. 2 — The Vatican newspaper *L'Osservatore Romano* expressed the hope today that fear of a war of hydrogen bombs may shock humanity into trying Christianity "for the first time".

"Never until now has Christianity been tried more than partly, and therefore it has never been tried at all," the Vatican paper said, declaring that in Christianity actions must go hand in hand with beliefs or the latter do not count. *L'Osservatore* said the fact that Americans have found it necessary to manufacture the hydrogen bomb is a proof that modern godless philosophy is a failure. (As reported in the *New York Herald Tribune,* Feb. 3, 1950.)

The Christian Science Monitor

The American people are putting a vast amount of their treasure into weapons of war. They are now launching a new effort to build a more devastating engine of destruction. If they will heed the Scriptural warning, they can reverse the current drift and make their treasure follow their heart. They should pick up the dramatic initiative of Senator McMahon and find ways to put the major part of their treasure into the search for peace — to which we are convinced their heart is fundamentally committed. (Excerpt from an editorial, Feb. 4, 1950.)

Rabbi Samuel M. Segal

"Fear of the hydrogen bomb can be overcome by an awareness that the voice of brotherhood can be heard in all places if human beings master the art of living together in unity," according to Rabbi Segal of Mount Neboh Temple, New York. "By our allegiance to our country," he said, "by our interest in the welfare of man at home and abroad and with our unending faith in God, we can realize a brotherhood in action which will banish fear of chaos in our land and enable us to join other nations in a united brotherhood for world peace."

(In a sermon preached Feb. 18, 1950, as reported by the *New York Herald Tribune.*)

Il Quotidiano

ROME, FEB. 2 — *Il Quotidiano,* of Rome, organ of the Italian Catholic Action organization, was another Catholic publication which treated President Truman's announcement of Tuesday as "profoundly sad" news. It said the idea that force can be displayed and not used is a tragic illusion which already has caused mortal ills for mankind. (As reported in the *New York Herald Tribune,* Feb. 3, 1950.)

The Christian Century

Man has become god — a god without moral responsibility. He can make the stars. But as Waldemar Kaempffert says, he will make his stars in the form of bombs for purposes of destruction. He is a devil-god who wills evil and not good — the sort of moral monstrosity the divine drama on Calvary was enacted to redeem. But he has gone so far in his pride toward forging the weapons of self-destruction that he scarcely hears any longer the voice of moral restraint or the voice of religious guidance. Certainly he cannot hear that voice if it has been debased into the voice of state interest. Only when the voice of religion, of the church, speaks for the interest of all humanity has it a chance of penetrating to the secret places where the will of nations in this power-obsessed age is turned into action. (Excerpt from an editorial, Feb. 8, 1950.)

Bishop William Scarlett of Missouri

The plan (Senator Brien McMahon's proposal) is a "bold, imaginative and constructive approach to the problems of delivering the people from the nightmare of atomic warfare. To harness the creative energies of men and the God-given energies of nature in the struggle against poverty, ignorance, disease and despair offers our best hope of fellowship, the one sure preventive of war. I am sure that the people of our Churches will respond warmly to the spirit and purpose of your proposals".

(In a telegram to Senator McMahon. Bishop Scarlett is chairman of the Episcopal Commission on Social Reconstruction and chairman of the Federal Council's Department of International Justice and Goodwill.)

National Council of Presbyterian Men

The National Council of Presbyterian Men urged "unwavering" efforts by United States leaders to effect a worldwide ban on use of weapons, including the H-bomb, for mass destruction of civilians. In its national convention, the group adopted a resolution Feb. 12 which asked of President Truman "an unwavering determination to continue the efforts started by this nation to bring together all the nations of the world to seek effective guarantees to control the manufacture and to prevent the use of atom bombs, hydrogen bombs, and other physical forces of warfare designed primarily to destroy civilians en masse". The resolution also asked that "effective voices of the religious and spiritual forces of the nation" be included in negotiations to control the cataclysmic weapons. (As reported in The Christian Science Monitor, Feb. 13, 1950).

John Haynes Holmes and 39 other religious leaders

The very least that can be done in these circumstances is for our government to make a serious effort to resolve outstanding differences with the Soviet Union and to seek an agreement for international control of weapons of mass destruction, and speed

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NOT BY BREAD ALONE

ALLEN D. ALBERT

We who would serve the cause of world peace in our time can give new life to our effort, I believe, if we ponder a paragraph written by Dr. Arthur J. Brown.

> "Special responsibility in this effort rests upon the churches. A just and durable peace must be based not only upon knowledge but upon character. International agreements may express character but they do not create it. Education alone does not make men good; it increases their power for evil. Science has produced the atomic bomb with its appalling destructiveness, but imagination falters at the thought of its use by an unscrupulous dictator. It is clear that if we are to have enduring peace it must rest upon the idea of the fatherhood of God and the brotherhood and duty of man which it is the distinctive function of the churches to inculcate." *

We do not need to be persuaded of the truth that there will never be a Godless peace. What we do need is rather to relate that truth to our service for peace. A beginning is to realize that if we are working for a peace not humanly possible, we are not going to get anywhere.

I have read editorials and heard sermons that looked ahead to a peace for all nations that would correspond to the peace that has prevailed for a century between the United States and Canada. That may come. But not in our lifetime.

RECOGNITION OF A PRACTICABLE PEACE

Short of such an ideal relationship, then, what kind of neighborliness, what kind of peace, is open to other nations that speak different languages and are in varying stages of social and economic progress?

If such a peace is humanly possible, if we have warrant to labor for such a peace as practicable, then we must recognize two conditions that are to limit our labors:

1. Peace with human freedom will be denied to humanity wherever the Russia of today can maintain authority.
2. Peace with human freedom is possible, practicable, capable of being put into practice only by nations which are strong enough, working together, to save themselves from being engulfed by the Russia of today.

However unyielding our stand against communism, we must yet deport ourselves toward communist spokesmen without rancor. We must appreciate the truth that not all other peoples are ready for our kind of democracy. We must be ready for the misinterpretation and misrepresentation of any agreement we enter into with communist negotiators. We must not draw away from conference, though meeting after meeting is rendered futile.

MORAL FORCE AND THE UN

We are strengthened for the work that is cut out for us by the existence of the United Nations. Through it we now have and can count upon a great moral authority. Let us recognize that authority and not underrate it.

Standing without support of arms, moral force has justified itself in the United Nations in four short years. It has saved thousands of lives from bloody conflict in India, Indonesia, Israel. Moreover, the moral authority of the United Nations grows as it is observed at work. Whoever will observe a session of the General Assembly will perceive how the smaller nations assert their reliance upon international justice, how the delegations encourage each other, how they fortify their mutual steadfastness, how they renew their strength with every adjustment of disagreement by peaceful means.

It is natural that we should be discouraged by the present state of the world. In lifting ourselves out of that mood we are not much impressed by logic. It is what we believe about world peace that matters. We believe that peace is of God.

THE ROLE OF MORAL POWER

Something of this would be in the very air of an America whose people turned to their churches with a new devotion. Their fellows of other lands would hear and be impressed. Our leadership in the United Nations would take on new moral power. Best of all fruits of increased church-going would be strengthened consecration of the nation. The mood of the people would be to hold fast to that which is precious in God's sight, in lesser things to grant liberty, and in all dealings with other populations to bear ourselves with courtesy and modesty.

Would we of America have peace in our time? If we would, we can achieve it in the spirit of One who the Christians call Master, whom the Jews call Brother, and all the world knows as the Prince of Peace.

Dr. Albert, sociologist and past president of Rotary International, is director of the Terre Haute Art Museum.

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* *Pioneers for Peace Through Religion* by Charles D. Macfarland, pp. 9-10.

(*Continued from page* 6)

general disarmament. We plead that this effort be undertaken without delay. . . . If the Church now has no distinctive, courageous, Christian word, if even when confronted with the hydrogen bomb, it can still talk of a "just" war and compromise with war and violence, we can see no hope, either for the Church or for the world. (Excerpts from statement, Feb. 9, 1950)

SUGGESTED READING

Roosevelt and the Russians: The Yalta Conference by Edward R. Stettinius, Jr. Ed. by Walter Johnson. Doubleday, Garden City, N. Y. 1949. 367 pp. $4.00.

A meeting-by-meeting report of the Yalta Conference, with which the then Secretary of State seeks to refute the contntion that at Yalta vital US interests were sacrificed in an effort to appease the USSR. The chapters on German reparations, the UN, and Poland are of special interest, in view of all that has transpired since February, 1945.

Signs of Hope in a Century of Despair by Elton Trueblood. Harper. 1950. 125 pp. $1.00.

Professor Trueblood describes four hopeful developments in our troubled century: the growth of the world church, the vitality of the new theology, the extension of the layman's movement, and the rise of many small Christian fellowship groups such as the Iona community.

Education of a Humanist by Albert Guerard. Harvard University Press. 1949. 302 pp. $5.00.

An urbane autobiography by a world citizen. Especially noteworthy are Dr. Guerard's appraisal of nationalism, Esperanto, Soviet-American relations, European federation, and world government.

The Nine Lives of Europe by Leo Lania. Funk and Wagnalls in association with *United Nations World.* 1950. 278 pp. $3.50.

Mr. Lania considers himself an export-import broker of ideas. An aggressive optimist, he advocates European economic recovery as the basic requisite for enduring peace.

Forgotten Religions: A Symposium ed. by Vergilius Ferm. Philosophical Library. 1950. 392 pp. $7.50.

A fascinating study of little known ancient cults and religions as well as some of the modern primitive religions. Of interest to sociologists, historians, and students of religion.

The Design of Democracy by Lawrence Stapleton. Oxford University Press. 1949. 352 pp. $4.00.

A comprehensive examination of the fundamental concepts that underlie democracy.

A History of the Jews in England by Cecil Roth. 2nd edition. Oxford University Press. 1949. 307 pp. $4.50.

This succinct, carefully documented history of the Jews and their treatment in England is, for the most part, a frightful story of persecution and an indictment of the Christian Church for its heartless attitude toward the Jewish people. Finally the Jews were granted justice and a real place in the English community, but not until about the first quarter of the 19th century.

Latin American Policy by James W. Gantanbe Columbia University Press. 1950. 979 pp. $12.50.

An outstanding documentary record of United Sta Latin American relations from the time of George Washi ton through the Bogota Conference. Valuable refere volume.

Service for Peace by Melvin Gingerich. Mennon Central Committee, Akron, Pa. 1949. 508 pp. $3.00.

An account of the Mennonite refusal — based on religi conviction — to bear arms and do military service, eit combatant or non-combatant, during the American Revo tion, the Civil War, and both World Wars. The detai story of the 33 camps for civilian public service in wh Mennonite C. O.'s worked without pay on such proje as soil conservation, forest service, dairying, nursing public health.

Labor Dictionary by P. H. Casselman. Philosophi Library. 1949. 554 pp. $7.50.

A concise, carefully prepared dictionary of labor terms a selected bibliography of recent major works on la questions. An important reference work for all who d with contemporary social problems.

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